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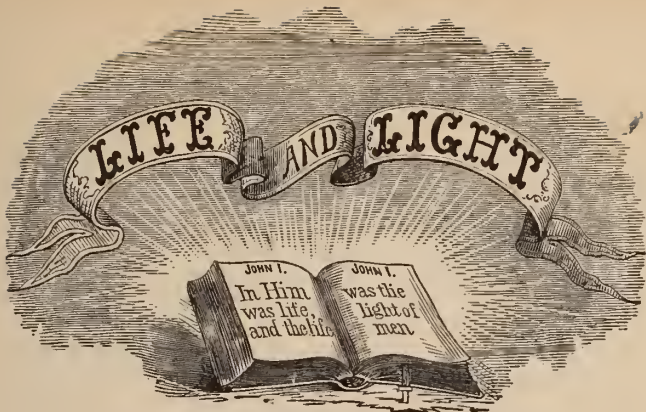
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FOR WOMAN.

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SPAIN.

MARIOLATRY IN SPAIN.

BY MRS. ALICE GORDON GULICK.

THE Romish Church teaches that the Virgin Mary is the Queen of Heaven, the Door of Paradise, the Saviour of the living and the dead, and also that she is immaeulate. In fact, in all the teachings of the church, the Virgin is invariably represented as possessing the very attributes of God and Christ. In the Prayer-book, the petitions addressed to Christ and the Virgin alternate. The Rosary, a common aid to devotion, usually contains from fifty to one hundred and fifty beads, every ten beads being divided by a larger one. The small beads signify *Aves* or *Hail Marys*, and the larger *Pater-nosters*. Hence, it is systematically taught that a proper portion is ten prayers to the Virgin for every one offered to God! The very names and attributes of Christ are often applied to her as "Mary the good Shepherdess," "Mary the Divine Intercessor," the "Queen of Heaven;" and even the Lord's Prayer has been altered at times, as if addressed to her.

In Madrid, in a niche in the wall of one of the hospitals, is an image of the Virgin. Over and around this are the words, "Come unto me, all ye that labor and are heavy laden, and I will give you rest" ("Venid á mi," etc.); thus attributing to the Virgin the power and the very words of our Saviour and Redeemer. Yet more: as an intercessor with God, she is exalted above

Christ. One of the most popular legends of the Church is, that two ladders reach up to Heaven, offering two ways of salvation to weary souls. The one is stained with blood, and upon this our Saviour sits; the other is white, and at its end is the Virgin. Upon the blood-stained ladder Christ waits, but no one is seen ascending; while the multitude pressing upward to the Virgin mother can hardly find room upon the ladder of spotless white.

The belief of this people in the efficacy of prayer to the Virgin, is shown by their votive offerings, if they receive the object of their petition. The altars of many churches are surrounded with heads, legs, arms, of wax, the gift representing as nearly as possible the character of the disease. There are also long braids of hair, pictures, dresses and keepsakes, while the more valuable gifts are stored in the sacristy, and carefully guarded.

It is a noticeable fact, that the feast days devoted to the Virgin are much more rigidly observed than our Lord's day. These days, as well as those kept in memory of certain saints, are very numerous; so numerous, that many of the more religious lose a large portion of the working-days of the year. The Virgin is worshipped under different names — such as "Our Lady of Sorrows" (Virgen de Dolores), "Our Lady of Miracles" (Virgen de Milagros), "Virgin of the Pillar" (Virgen de Pilar), "Virgin of Monserrat" "Virgin of Coradonga," on account of certain attributes, or from the place of some particular manifestation to the "faithful."

In time of trouble or illness, women often vow that they will wear the habit of the Virgin appealed to, if she will bring them relief from their distresses, or heal the sick. This vow is sometimes taken for a year or more, and during this time no other dress is to be worn. If the vow is made to the Virgin Dolores, the habit is of black cloth, and a black cord and tassel is tied around the waist. If to the Virgin del Carmen, it is of chocolate-colored cloth, and instead of a cord and tassel, a leather strap is worn hanging from a belt, upon the end of which is "the sacred heart of Jesus" — a pewter heart. The Roman Catholics deny that they worship the Virgin in the same way as they worship God. They affirm that to her is given the worship of *Dulia*, in distinction from the worship of *Latria*, which is reserved for God alone. This may be the teaching of the Church, but, practically, God is utterly forgotten by the people, as they enter a church and kneel before the image of some patron saint or virgin.

In some places music, and, as in Seville, once a year, dancing, forms a part of the service. It seems to be a relic of Pagan rites; but in the case of the "Virgin of Monserrat," it is claimed that the music is typical of the rude worship of the shepherds at Bethlehem.



VIRGIN OF MONSERRAT.

However that may be, it is most unmelodious. As represented in the picture, the performers are grouped about the image, and the service begins—"at first with singing; then suddenly all break into discordant yells and shrieks, accompanied by a blowing of whistles and horns, beating of tin clappers and fiddles, trumpets and cymbals." Montserrat, or the serrated mountain on which is the monastery in which this virgin is enshrined, was the home of Ignatius Loyola for a year after his conversion, and he was greatly

comforted in his sorrows by the belief that the virgin smiled on him continually. Besides this virgin, some of the principal ones of Spain are the "Virgin of the Pillar," in Seville, "Virgin of Griefs" (Augustias), in Granada, "Virgin of the Church of Atocha," in Madrid, and many others too numerous to mention. These are all black dolls, and invariably hold in their arms a small image representing Christ. They have most costly wardrobes, to which new dresses are continually being added. The most aristocratic ladies of the parish in which the church is situated are the maids of honor, who array the figures in the robes appropriate for special occasions. Often these images are carried through the streets, and every one is expected to kneel until the procession passes by.

The "Virgin del Pilar" is especially noted for her healing miracles. The stone steps leading to her altar are literally worn away by the knees of the deluded worshippers who have come from afar to be cured. She is so called because it is said the virgin came down from heaven, appearing to St. James (Santiago), upon a pillar near which he stood.

The "Virgin de las Augustias" is one of the most noted in the South of Spain, and half the women in Granada are named Augustia, to place them under her protection. In fact, the names of all Spanish women are from the calendar of the saints; hence there are thousands of Marias, and on every hand one hears such names as "Conception," "Annunciation," "Consolation," "Solitude," "Griefs," "Tears," "Nativity." In one family here in Santander, the three girls are respectively named "Help," "Aid" and "Comfort." I also know a "Maria Joseph," while a certain lawyer of this city bears the name of "Angel Maria."

The Virgin of the Church of Atocha, in Madrid, is one of the oldest of Spain. It is the special patroness of the royal family. It is said that King Ferdinand embroidered a votive petticoat for this image, during his exile and captivity. To this church came King Amadeo, to hear mass before entering his new home. King Alphonso XII. was also escorted there on his arrival at Madrid. Ex-Queen Isabella was very devoted to this virgin, presenting for its use a great many costly robes and gifts of jewelry and money. Among the feast-days devoted to the Virgin, is one for pleading for her especial patronage during the ensuing year. In one of the daily papers published on that day was the following, as nearly as I can relate it:

"Our mother, the church, not being satisfied with celebrating the mysteries of the mother of God in their respective days, and in other particular festivities, has set aside to-day in order to give thanks to our Lady for her mercies toward mankind, and at the

same time to lead men to see the excellence of the patronage of the most holy Virgin. That rainbow of promise which God said he would place in the heavens, the woman who should bruise the head of the serpent, and the Ark in which should be saved all the descendants of Adam, were expressive figures, intended to show what benefits Mary would bestow upon the world. The holy fathers eulogize her under various titles, in reverence of her patronage; and San Bernard affirms that all the gracious acts which the Lord dispenses to men, he verifies by means of his most Holy Mother."

Could anything be more blasphemous? A printed leaflet was recently distributed from the churches containing the following prayer to the Virgin:

"Prayer to the Most Holy and Immaculate Virgin Mary, Patroness of the Spains, asking her protection in the present tribulations of the Catholic Apostolic Roman Church:

"Look upon our poor Spain with eyes of pity, O Virgin Mary. It is thy chosen nation—that which thou hast visited on various occasions—that which thou hast always favored with thy protection—that which claims thee for patroness, by virtue of the mystery of thy conception without stain. The enemies of our salvation have appeared to sow broadcast in the garden of Spain the seed of Protestantism; and of all the sects which are thy enemies, they wish, O Lady, to mar the immaculate faith of our native land, and involve her in humiliation and impiety. Do not thou permit it, oh my Mother! And if, for our faults, the Lord permits our Spain to suffer this terrible trial, do thou blast in the germ this baleful seed. Plead thy merits with the Son who was born of thy blood, and grant that Catholic Unity may triumph anew and forever. O Mary! save us! Liberate from their enemies thy people, who plead with thee, and in thee place their hope. HAIL, MARY!"

As a summary, I quote the words of the "supreme authority" at Rome. * * * "The foundation of our confidence rests in the most Holy Virgin, because in her it is that God has placed the fullness of all His good things in such abundance, that if there is any hope in us, from her alone we have received it. * * * * * For such is His will, who has ordained that we should obtain all things by means of and through the intercession of Mary."

INDIA.

THE YEAR.

BY MRS. W. B. CAPRON.

THE great event of the past year has been the famine. I can conceive of no agency that could have brought me so in contact

with women of all classes, from all parts of the city, as my Dispensary work. I can conceive of no agency that could have so melted indifference, and given me such opportunities for entering into households, carrying comfort and blessing, as the famine. In both cases I have been *sought*. This always is like rolling away the stone from the closed heart, into which we would seek to make shine "the light of the knowledge of the glory of God, in the face of Jesus Christ."

In June, when we came down from the Hills, misery from the famine was at its height. I was appalled at the sights in the streets, and overwhelmed at the number who had to be driven from the house. There were our own Christian people who must first be cared for, and the strain upon one's sympathies was beyond endurance. The thought that this was wide-spread was depressing, and the outlook away on six months to a harvest, was dismal. The missionaries in our prayer-meetings were always trying so bravely to look on the bright side, that they were thus always giving testimony that these were dark days.

Then came that glorious Mansion House Fund money from England, and money from Australia, and money from other places. What a beautiful carrying out of the same impulse which stirred the early church! "They determined, every man according to his ability," to send relief unto the brethren which were in India, which also they did. I had five dollars from two Christian women in Calcutta, to be given to some unknown Christian sister. How can I say with what solemn joy I received my portion of that offering at the Lord's table, in Providence! In every case when I bestowed it, I always described the occasion, and gave the money as from the "riches in Christ Jesus."

Then came the money from America. Had it come in the months of June, July, August and September, before the money from England began to flow in, it would have been timely indeed. After the long-continued pressure, when every available sum of money in hand, or prospective, was quickly turned to rice; when one's faith in God's care for the creation of his own hands was put to such test, that it seemed to be kept by strong crying and tears; when one's daily suffering of soul cried out for tokens of mercy from a pitying heavenly Father—then, when the money came, it seemed to come from above. I cannot tell how it was and is. The overland mail brings me word that some one has sent me one dollar or five dollars or fifty dollars, for "famine relief." It seems a personal gift to me. It seems a bright gift of compassion from a Christ-like, pitying heart to the poor, heedless heathen. It seems a love-token to the straitened brother in Christ. It seems, and is,

something blessed. I have walked my room more than once, trying to analyze the feelings that crowd upon me. "He hath raised us up together," dear child of God who sent it: "He hath made us sit together in heavenly places in Christ Jesus." That is why your heart can compass the sorrows of the unscen, at the ends of the earth. He will show us more and more, "the exceeding riches of his grace in his kindness toward us through Christ Jesus."

It may have been better that money, which would have been scattered like grain, should come now, when some substantial good can be conferred upon those whose cases have long claimed our pity. I could write pages of incidents, in connection with suffering by the famine, and relief. I will take time for but one.

In the beginning of the year, a woman of the weaver caste had a house of her own, her husband and seven children. I first saw her in September. Four of the children had died from starvation. Everything in the house had melted away, and, finally, the house itself passed out of their hands. They lived in a kind of a shed, allowed by some relative. One morning she came into my Dispensary. An air of tremendous earnestness prevented any one from hindering her or my assistants from bidding her wait till her turn. She laid her child, a girl five years old, on the floor at my side, and sat down beside it as one would sit beside the dead—speechless. The child was fearfully bloated, as is often the case in the last stages of death by starvation. It did not even open its eyes. I waited, hoping the mother would speak; but as she did not, I laid my hand upon her head, and said:

"Now, tell me all about it."

She did not look at me, but replied: "One child died last night. Some neighbors carried it away. We had no money to buy anything for the burning. I have heard about you; I thought, 'she won't know me, and will not help me;' but I have come. I at once thought of lifting her up for a look at the high and glorious One who said, "Ye will not come unto me that ye may have life;" but her present distress was all absorbing.

"Has the child no father?" I asked.

"Her father is nearly as bad with dropsy as this child. He said, 'Tell the lady that I am sure if I could only have food, I could get well.'"

The mother was emaciated to the last degree, and scarcely a vestige of clothing remained to the woman, whose manner showed that she had not known want before. I told her frankly that her child could not live twenty-four hours, gave her clothing and rice, and money for condiments, and promised that as long as I had any money in my hand for this suffering people, she should have a share.

The next morning she came bringing another child—not a tear in her eye. I did not dare ask her a question. She laid a girl, eight years old, down beside me, and awed us all by her appearance.

Said this woman of sorrow: “She died early this morning, as you said, and was carried away without ceremony. Oh, it was like burying a dog—and she such a pretty girl! Who has sinned, that such piles upon piles of misery should come upon us!”

“Why did you not tell me about this one yesterday?” I asked.

“I could not bring two, and this one was the worst. I took the other, thinking that perhaps as she had no dysentery, you might see some hope. There is none for this. I only brought her as a sign that I tell the truth.”

“Will you tell me what you have left?” I asked.

“My husband and a boy thirteen years old.”

I determined that if care, patience, food and medicine could save that husband and child, it should be done. And yet, I had already ten other mothers of the weaver caste, each with three or four children, who were coming every day for the same care, food and medicine. Each had her own story, and all their histories make a volume of sad records in my heart.

The next morning, early, I saw my poor mother. “My arms are quite empty now,” she said; and she poised them, as if carrying a sick child. “She died this morning. At midnight she said, ‘Mother,’ I said, ‘My child’—for it is dreadful to have no oil for a light in the night, when you think your child is dying. I was frightened. I felt her feet, and they were cold; and her hands, and they were cold, and I could not make her speak. If we had known about you before, she might have lived. It was only food that we wanted. I hope you will forgive me, but I should like a funeral for her.”

“What would you like?” I asked.

“The cloth you gave will do. I will wash it, and I would like to dye it yellow, as is the custom of our caste. I should like money enough to buy fuel for a burning. I do not ask for anything more.”

It was an expense of thirty cents. I gave it to her; and then, and not till then, did she shed a tear. When she had recovered herself enough to speak, she looked gratefully at me, and said: “You don’t know how I wanted this, and how little I believed that you would give it to me. I did not believe you would give it to the dead, when there was not enough for the living.”

To-day, this woman and her husband and son were on my veranda. The weaver owns a loom, and weaves industriously for me while I furnish him the thread. He is gaining steadily on a deposit

in my bank, and he will soon take care of himself. The market is just now overstocked with goods, bought at various prices from the weavers; but better times are coming. The mother has had to be looked after constantly, but seems likely to do well. The son has had a long, slow fever, and is frail, requiring care still.

“Who redeemeth thy life from destruction; who crowneth thee with loving kindness and tender mercies.”

“Leaving us an example, that ye should follow His steps.”

AUSTRIA.

LETTER FROM MRS. SCHAUFFLER.

IT WAS a year and a half ago that we received permission to again invite people to hear the word of God, and to join us in praying to Him. That we still live in Brünn, and that five meetings are held in our house every week, besides one small one elsewhere, is a matter of continual astonishment to us, as well as to the enemies of the truth, who are exceedingly displeased at the course things have taken. In looking back through the past year, we can do nothing but thank God and take courage; and if I could give you an idea of the encouragements and blessings of the last few months, we should have a praise-meeting immediately, although on different sides of the world.

I think your prayers for the young lady of whom I wrote in my last letter, are beginning to be answered. She has lately been married, and has left town for her new home. Before she went, she came to me, and said: “I have many solemn thoughts now; I know I shall need a Saviour more than ever. How shall I find Him?” Her mother said she had changed very much this winter; her longing for gaiety had left her, and she seemed to be seeking something better; and she added: “I think it is owing to the influence of your family.”

Soon after our return to town, the only daughter of a Jewish gentleman, of good standing in the city, was taken very sick. She had often been with us, and for many months had been reading in the New Testament. She sent for me, and told me that if she ever recovered, she wanted to live differently, and asked if I thought she could be better, and could be forgiven. Very soon she became delirious, and I was often at her bedside. After several weeks of terrible distress, her wasted form was laid in the Jewish burying-ground; but we rejoice in the hope that her freed spirit has gone

to her Saviour, upon whom she frequently called during her sickness. Her mother has found the true Messiah, and it is beautiful to see her, with all the love of a young convert longing for power to convince and convert all her friends. Her relatives look with unbounded astonishment at her, who once prided herself on her strict observance of all Jewish ceremonies. She confesses Christ to her friends, and in her sore bereavement seeks out others in trouble, trying to comfort them by showing how she has been comforted. One of her friends, a very worldly Catholic lady, grasped my hand one day, and, with tears, thanked me for going to the sick-room, saying: "Your religion alone can comfort at such a time; we thank God you were able to be there." Another unbelieving Jewess said: "Now I know there is a God, for no one else could so support this poor mother, who used to lose her self-control at the slightest trouble; your religion has made this great change." A Jewish doctor heard some one remark that only my religion could bring me to that bedside, and he contemptuously replied: "It's only a good heart." A few weeks afterwards his broken-hearted wife — almost a perfect stranger — came to beg advice and sympathy for a wandering son. Not one single ray of heavenly light seemed to have penetrated her heart. She was bewildered and confused, when she was told where we go in time of trouble. "But men must help us, if we are to be helped," she said. This same unbelieving husband listened to a little story of a happy Christian's death, and could hardly believe that a Catholic could ever be so changed. "That, indeed, is a wonder," he said, and thanked me heartily.

I have said to you that I should try to start a woman's prayer-meeting. When we returned to town, I asked the men of my husband's Bible-class if their wives would like to come. Old Mr. H—— said at once: "Oh, do let mine come; she is a very good woman; but all she knows about praying is to say the Lord's Prayer over five times as fast as she can, and then she thinks her duty is done." Another besought me to teach his wife to pray. So we began. The second time we met, old Mrs. H's lips were opened, and her prayers are a great comfort to me. One by one, of their own accord, seven Catholic women have begun to pray; and although they have never heard any one pray from the heart until they came here, they leave off making petitions to Mary — the mother of God, as they call her — and the saints, and pray as if they had always been accustomed to it.

Last week, when eleven of us were together, a very intelligent, elderly lady, who was present for the first time, could scarcely restrain herself till all had gone, when she burst into tears, and

exclaimed: "What an hour this was! What a wonder it is to hear these plain women pray so! It would take me a long time to learn to pray like old Mrs. H. We Catholics—oh! what do we know? But I must learn." (She is sixty-five.) I suggested kneeling then, and there, to make a beginning, which we did; and with a bright face she departed, saying: "I shall learn how, thank you; I must come to it." Let me say to those dear sisters, of whom mention is sometimes made in *LIFE AND LIGHT* who "cannot take part," what I said to an ignorant woman the other day who staid away from our meetings because her conscience told her she ought to pray, and she was ashamed to do so, because she did not use the choicest language. I asked her to come and repeat the "Lord's Prayer" the first time,—only once,—and after that she would want to say more. Dear sisters, if you only felt what your prayers can and will accomplish here in Brünn, you would never refuse to join those who are asking for the blessing. We depend on your prayers. I believe we could not bear to live one week among these ignorant, godless people, did we not have the full assurance that petitions were going up for them and for us, who stand almost alone in God's name in this city. At our last meeting the same elderly lady appeared, and could not let the opportunity pass, but poured out her soul in a prayer that stirred us all. She said afterwards she could not help praying.

One very retiring young girl—the sister of a teacher here, who is exceedingly bitter and hostile against the meetings—has become so anxious for her brother's salvation, that she has come to me one day in the week for several months, and sometimes oftener, for an especial hour of prayer for him. Her faith increases from week to week, and she feels that her petition is granted, though as yet we have no evidence of it in his actions. She makes her plans as if the answer were on its way.

At our meeting night before last, a Catholic woman said to another near her:

"Won't you pray, too, with us?"

"I don't dare to," she replied; "I should say such foolish things you would all laugh."

"I will tell you how I did," said her friend. "The first time I came and heard a woman pray, I thought to myself, 'May God preserve me from doing such a thing as that, for I have nothing to say.' I never had an idea that people could pray for what they wanted right out of their hearts. But I went to my work, and I thought and thought all the week, 'How can I pray?' 'What shall I pray for?' And finally the idea came into my head, 'I'll ask for a new heart;' and as soon as I thought of that, I was quiet; and when I asked for that, the rest all came."

She has never failed to take her turn since. I wish the people at home could step into our lodgings, where our people are gathering for a Sunday service. The numbers vary from fifty to over seventy. The table pulpit stands in one room, with a small rented melodeon near it, and the two other rooms are filled with seats. It is intensely interesting to me to watch the people as they come quietly in, either bringing some friend with them or looking anxiously around to see if all their friends are in their places. One old man, when some one remarked on the rapidly increasing numbers, said, "Yes; but there were seven who ought to have been here, and were not." Almost every one has to encounter opposition in coming. Many cannot bear it, and stay away after a few times; others find it too serious, and say, "If it were not so solemn, we would come; but it makes us uncomfortable." It would do your hearts good to hear the expression of gratitude to you at home and to us here, who, caring for these few sheep in the wilderness, spend time and money to seek them out, and win them back to the "Shepherd of their souls."

To-day I returned the call of a young lady who for years played the organ in a convent. She comes regularly to meeting, and mourns that her church gives its children no such privileges as we have here. "To be sure we have a Bible in our book-case," she said; "but what good does it do us when no one tells us what it means—especially when we are taught exactly contrary to it?"

This is the cry of many an almost despairing heart. When you remember that, in almost every case, coming to our house throws people open to ridicule and persecution, you can partially understand why we so rejoice over the progress of the past year.

Our Work at Home.

MISSION CIRCLES.

BY MRS. M. E. MEAD.

[CONCLUDED.]

PROMINENT among the boys' circles, is "Our Boys' Mission Club," of Providence, R. I. The boys adopt the constitution for auxiliaries in LIFE AND LIGHT. They have a code of by-laws of their own, however, the first one of which is specially to be noted. It reads: "The aim of this club, in addition to its missionary object, shall be

to awaken a spirit of personal responsibility, and to cultivate politeness and nobleness of character in all its members. The members of this club pledge and agree with each other, they will endeavor to abstain from conduct which is inconsistent with the spirit of these by-laws." In the club meetings everything is conducted in an orderly, business-like way. The exercises are varied with an occasional game out of doors, at stated intervals, but are otherwise similar to those of larger organizations. Real work for others is one of the essential duties of the club.

About Christmas time these young workers undertook a new enterprise. They went to the woods, gathered a wagon-load of greens, made them into wreathes, and sold them to the florists for Christmas decoration, adding to the treasury the sum of \$10 as the result of their effort.

The "Wide Awakes," of Norfolk, Conn., conduct their society in a similar way. Every boy brings to the meeting, with his penny, a verse of Scripture, which he repeats. Beside fancy and patchwork, real boys work is sought out; and one season the "Wide Awakes" added to their fund by whittling labels for a conservatory of plants. Another boys' circle sustained the interest among its members by a system of prize-giving for the best written account of some mission-field. The competing essays were read and decided upon by a committee of the whole. The prize was also voted by such committee.

A boys' mission circle in New Haven, numbering six members, hardly thought it possible at the beginning of the year to raise \$5; but they held monthly meetings, with a regular course of missionary reading, and, becoming interested, resolved to attempt greater things. About Christmas time they arranged an entertainment, printed tickets themselves, gave up two of the Christmas holiday afternoons to preparation, and realized the sum of twenty dollars.

In the same connection may be mentioned a gift which, though differing in amount, was rich in its spirit of loving sacrifice. A little boy in one of our Western towns, the child of poor parents, who wanted to help on the good cause, gave a part of his only spare time on Saturday afternoons, to blacking boots. With a face shining with joy, he brought his earnings of a few cents to his teacher, grateful for his small share of the privilege of giving the gospel to China.

The subject of boys' circles is closely connected with the last division of the mission-circle subject, the primary circles.

The circle of this description at Lyme, N. H., has, in common with most others, a membership of both boys and girls. Meetings are held weekly, and the members are expected to *earn* the penny

brought for the missionary-box. Beside these gifts, each child recites a passage of Scripture, the first letters of which, if arranged, would spell a word or a phrase, such as "Our Mission Circle," "Constantinople Home," etc. A very successful entertainment was held last spring; and during the summer the boys cultivated gardens with view to a Harvest Festival. This was held in October, and tables of squashes, potatoes, corn, and even a coop of missionary poultry, were the product of the boys' industry, and added substantial increase to the treasury. The various ways in which the children of this circle earn their pennies are of interest. "One brought an armful of wood; another ironed for her mother; another cared for little sister when mother's head ached; and still another went to the store, for his grandmother, after dark."

The secretary of the Vermont Branch writes: "One of our most flourishing societies of little ones was inaugurated by the pastor's wife inviting all the children to the parsonage, and letting them play a part of the afternoon; then calling them in and talking to them pleasantly about missions. They were delighted with the thought of having a part; and every month afterward about sixty gathered with enthusiasm, bringing their earned pennies, and participated in some simple exercises which instructed and interested them, and have, we hope, laid a deep and broad foundation for future work."

Some six years since, we organized in Darion, one of these primary circles, the "Busy Bees." There were but six original members; and though the monthly meetings have sometimes been largely attended, there has never been more than eight or ten whose regular subscription of four cents per month, could be depended upon.

The children were first interested in one of Miss Rappelye's little pupils, Lightbearer, and with great satisfaction voted \$3.16 to the Constantinople Home, sure that with such aid the endowment fund, but just begun, was no longer an uncertainty. The next year missionary gardens brought in larger gains, and spelling-books for Mrs. Edward's school. Since then they have supported Bible-readers in Mardin and Harpoot, and the amount sent to the treasury during the six years, is about \$125. Every spring the children have had a festival, and in the fall a nutting expedition, which have added largely to their funds. The collection of a missionary Museum of Curiosities, has been of service to them also. The meetings have been made as bright and attractive as possible, and closed with some simple refreshment.

Permit me to ask your attention to one more plan, which is peculiar to itself, and while covering the ground of all of these

circles, stand on an independent basis. It is the one adopted by the Norwalk Auxiliary to the New Haven branch, and comprises four separate organizations. The first is "The Ladies' Association;" the next is "The Young Ladies' Band," for young ladies between the ages of fourteen and twenty-two; the third, "The Young Folks' Circle," for children from nine years old and upwards; and the last is "The Sunbeam Circle," made up of primary class children.

Members of the "Young Ladies' Band," who have been such for two years, and are of a specified age, are graduated into the "Ladies' Association;" and in the six years of the history of the auxiliary, the entire band has thus resolved itself into the auxiliary society. This year, by a similar process of graduation, the "Young Folks' Circle" takes the place and name of the "Young Ladies' Band."

A new circle, comprising the older members of the "Sunbeams," fill the gap with "Young Workers for Jesus;" while the "Sunbeam Circle" is recruited with fifty new members from the Sabbath School. Circles within a circle, each opening to admit the other, and each a separate organization, is the method adopted to bring both young and old into full sympathy with missionary work.

Each of these varied plans has its own peculiar excellence. But we must all have noted the amount of time, energy and real labor requisite to the success of any one of them. It is no easy work, this training of young hearts in love and self-sacrifice for others; yet of all Woman's Board service, there is none yielding quicker or more blessed returns.

Our subject finds further illustration in one of the beautiful festivals of the old world. "Entering an Italian Cathedral at early dusk, we are greeted with the myriad gleam of tiny torches. Even as we gaze, new lights flash out through the shadows overhanging nave and transept, while somewhere in dim distance, the organ peals forth a flood of melody. Over all, the cadence of childish voices, chanting a glad triumphal hymn, entrances the ear. Boys and girls, children of every age, come trooping in, each hand adding its ray of brightness to the rising light, as the darkness melts away before the Festival of the Tapers."

Thus it is at the coming of the children whose work, received at the hands of the children's King, becomes a torch of living, golden light. Baby fingers, with those of larger growth, alike may wave it. Sweeter than organ tones the glad hosannas which join the angel chorus, filling the earth with melody; and as the procession grows larger, the glad light, no longer dim and flickering, sends

forth its brightness everywhere, till the tapers are lost in the beams of the Sun of Righteousness, which has filled the whole earth with the glory of the Lord.

[This article on Mission Circles has been unavoidably abridged in some places, but we are sure that those of our readers who are trying to lead the little ones in missionary work will find in it many helpful suggestions.]

GIVE ATTENDANCE TO READING.

“HAVE you read the *MISSIONARY HERALD* for this month?” I asked a friend a short time ago; and, to my surprise, she answered, “We have never taken the *HERALD* in our family.” Evidently she could not appreciate the zest with which I had just devoured the last number, eagerly reading every word, from beginning to end, and examining with interest the Treasurer’s receipts.

“My mother takes *LIFE AND LIGHT*, and she thinks it dreadful that I never read it. I suppose I ought,” was the frank admission of a young friend. How many golden opportunities she had lost for informing herself about missions, in letting pass unheeded Miss Parson’s graphic description of “Village Life in Turkey,” Mrs. Marsb’s thrilling narrative of “The Escape from Eski Zagra,” Mrs. Pratt’s “Review of the Ten Years’ Work of the W. B. M.”—all these, and many other articles which month by month have stirred our hearts, and called forth our prayers and our praises.

This state of things has led me to consider what we, who do read and prize our missionary monthlies, can do to interest others in them.

In the first place, let us read them more carefully ourselves. Are we not too apt to read them hastily, enjoying the incidents related, but not taking pains to inform ourselves thoroughly as to the work reported, so that we lay down the magazine with a confused impression of the several stations?—confounding, it may be, the Mahratta and the Madura Missions; uncertain in what part of Turkey are Van and Marsovan, Samokov and Erzroom; and with vague ideas as to the situation of Micronesia, for which we have looked in vain in some school atlas. How helpful it would be if each of us were provided with the pamphlet maps of Missions (published by the A. B. C. F. M., price ten cents), which we might consult frequently, as we read the missionary intelligence, until

each station of our Board should become familiar to us as household words.

In the next place, let us talk more about Missions in our home circles and among our friends, repeating something that has interested us, calling attention to some recent intelligence, and occasionally lending a copy of the *HERALD OF LIFE AND LIGHT*, with a particular article marked.

Thirdly, let us make it our endeavor to secure new subscribers. Doubtless there are those who, from oversight, fail to subscribe, or who shrink from the effort of writing a business letter, procuring a money order, etc. A few words from us—an offer to render this assistance—may be of service; and experience shows that at our missionary meetings, it is well to give notice of an opportunity to subscribe, while each name thus secured is so much clear gain.

It may be, that among our friends in our own church, are those who would prize these monthlies, but who cannot afford to pay for them. Can we not subscribe in their behalf? Would one, two, five, ten annual subscriptions be any great burden to us? There is no "free list" for *LIFE AND LIGHT*, except the missionaries of the Woman's Board; but the Secretary would probably be willing to designate some to whom such a monthly visitor would be very welcome, if we are at a loss where to send it.

Once more, let us pray for God's blessing on those who edit these periodicals, and on those who read them, that these pages, carefully and wisely prepared, may not be treated like idle tales, or like the voice of a sweet singer, whose words are soon forgotten, but may be prayerfully read and pondered, as the indications of the advancing kingdom of Christ Jesus, our Lord. E. S. G.

METHODIST FOREIGN MISSIONARY SOCIETY.

THE meeting of the National Executive Committee of the Woman's Foreign Missionary Society of the Methodist Episcopal Church, held in Boston, May 9-22, was one of great profit and interest. On the first day of the feast a delightful reception was held, whose doors were open to officers and missionaries of other Boards, and where those who were gathered from widely separated homes, were made friends at once through the strong sympathy of a common cause. The reception was followed by a public session, combining three denominations. Bishop Foster, of the Methodist Church, presided, and addresses were made by Rev. Dr. Murdock,

of the Baptist Missionary Union, Rev. Dr. Clark, of the American Board, and Rev. Dr. Dashiells, of the Methodist Missionary Society, all giving hearty testimony to the importance and efficiency of the Woman's Boards in their several denominations.

Besides the regular sessions of the committee, held morning and afternoon for ten days, a large number of meetings were held under its auspices in the city and vicinity on the Sabbath, an anniversary on Tuesday evening, May 14th, and a union meeting for all denominations and Boards, on Thursday, the 16th. At the latter meeting, the afternoon and evening were devoted to brief historical sketches and reports, which were received from all the woman's missionary societies in this country and from England. We understand that these sketches are to be collected and printed in pamphlet form, which will make a valuable book for reference to all interested in woman's missionary work.

No one could attend any of the meetings during the ten days, without being impressed with the vigor and efficiency of this Woman's Foreign Missionary Society, the ability of its officers and managers, and the great work it has accomplished. May it continue to grow in numbers and strength, and all manner of good works, till

"Christ's kingdom of the nations
One unbroken household makes."

WOMAN'S BOARD OF MISSIONS.

RECEIPTS FROM APRIL 18, TO MAY 18, 1878.

MRS. BENJAMIN E. BATES, TREASURER.

MAINE.

Maine Branch.—Mrs. Woodbury S. Dana, Treas. Bangor, Aux., \$50; Brunswick, Aux., \$9; New Sharon, Aux., \$5; Blanchard, Ladies, \$3; Auburn, High St. Ch., Aux., \$39; Dennysville Ch. and Society, \$10; Portland, State St. Ch., "Mission Sociable," of wh. \$25 const. L. M. Mrs. Edward Y. Hincks, \$150; Calais, Aux., \$17, \$283 00

Total, \$283 00

Fem. Dep. Armenia College.

Maine Branch.—Calais, Aux., \$10.45; Lewiston, Pine St. Ch., Aux., Drummond professorship, \$4.75, \$15 20

NEW HAMPSHIRE.

New Hampshire Branch.—Miss Abby E. McIntire, Treas. Bedford, Aux., const. L. M. Mrs. Martha A. Gardner, \$27.34; Brookline, Aux., \$23.35; Mrs. Hull's S. S. Cl., little girls, \$1; Mrs. Smith's Cl., boys, 65 cts., together,

const. L. M. Mrs. F. D Sargent; Durham, Aux., \$2; Exeter, Aux., \$20.90; Goffstown, Aux., \$20; "Mt. Moss Mission Circle," \$15; Greenville, Aux. In Memoriam, Mrs. M. C. Dodge, \$10; Meredith Village, Aux., \$17; New Ipswich Cong. S. S. Infant Cl., \$2.25; Peterboro, "Willing Hearts," \$10.51, \$150 00
 Total, \$150 00

VERMONT.

Vermont Branch.—Mrs. Geo. H. Fox, Treas. Guildhall, Aux., \$3.30; Rutland, Aux., \$27.72; Georgia, Aux., \$15; St. Johnsbury, So. Ch., Aux., \$26.20; East Corinth, Aux., \$8.00; Benson, "Busy Bees," \$5; expenses, \$10; balance, \$75 22
Cambridge.—Mrs. Mary C. Turner, prev. contri. const. L. M. Miss Mary F. Hale, Wormnord, N. Y., 10 00
Manchester.—A friend of Missious, 6 00
 Total, \$91 22

MASSACHUSETTS.

Beverly.—"Centerville Mission Circle," \$30 00
Boston.—The late Mrs. Dorus Clarke, \$50; a friend, \$100; J. E. C., 75cts.; a friend, \$2; Central Ch., Mrs. John N. Denison, const. L. M. Miss Mary M. Toppliff, \$25; "Mission Circles' Fair," \$345.29; Park St. Ch., of wh. \$25 by Mrs. J. B. Hagar, const. L. M. Miss Addie H. Davis, \$25 by Mrs. M. H. Simpson, const. L. M. Mrs. S. M. Schneider, \$224; Mt. Vernon Ch., "Mission Circle," \$1.75; Shawmut Ch., Aux., \$12, 760 79
Boston Highlands.—Eliot Ch., Aux., of wh. \$25 by the Misses Stone, const. L. M. Mrs. Catherine L. M. Stone, \$30.50; "Thompson Circle," Kioto, \$52; Immanuel Ch., Aux., \$8.28, 90 78
Bradford.—Aux., 50 00
Brighton.—Mrs. Samuel Keene, 5 00
Danvers.—"Maple Leaves," 50 00
 Dakota, 60 00
Dorchester.—Village Ch., Aux., 60 00
Foxboro.—"Crystal Rock Society," of wh. \$35 B. R., Ceylon, 45 00
Hanover.—Aux., 5 00
Haverhill.—No. Ch., Aux., 47 00
Lakeville.—A friend, 80

Lineoln.—A dying gift from an aged mother, 3 00
Manchester.—Aux. 60 00
Medfield.—"Morning Glories," 8 26
North Somerville.—"Earnest Workers," 10 00
Rockland.—Aux., 33 80
Salem.—Crombie St. Ch., and pupils Mrs. Edwards' school, 43 26
So. Framingham.—E. C. A., 20 00
Springfield Branch.—Miss H. T. Buckingham, Treas., Sp'g 1st Ch., \$16.69; "Cheerful Givers," \$4; So. Ch., \$77.78; Ludlow, Aux., \$24; "Precious Pearls," \$14; Brimfield, Aux., \$13; West Granville, \$5.50, 151 97
Wellfleet.—1st Cong. Ch., Aux., 3 00
West Barnstable.—Aux., 13 00
Winchester.—"Seek and Save Soc'y," 227 00
Worcester Co. Branch.—Mrs. G. W. Russell, Treas. Clinton, Aux., \$65.55; Hubbards-ton, Aux., \$7; Athol, Aux., \$31; "Mission Circle," \$5.25; Millbury, 1st Cong. Church, Aux., \$15; Westminster, Aux., \$5; Worcester Miss'y Asso., \$50.29; Leicester, "Strawberry Hill Gleaners," \$5; No. Brookfield, Aux., \$31.23; Fitchburg, C. C. Ch., Aux., \$41.50; Ashburnham, Aux., \$12; Spencer, Aux., \$26, 294 82
 Total, \$2,015 48

RHODE ISLAND.

Rhode Island Branch.—Miss Anna T. White, Treas. Providence Union Ch., \$3 00
 Total, \$3 00

CONNECTICUT.

Eastern Conn. Branch.—Mrs. J. C. Learned, Treas. New London, "Schauffter Soc'y," \$20; No. Stonington, Aux., \$10; \$30 00
Hartford Branch.—Mrs. Chas. A. Jewell, Treas. Dayville, "Youth's Mission Circle," const. L. M's Mertice E. Blanchard, Eva B. Williaus, \$50; S. S. Cl. No. 2, \$5; Unionville, Aux., \$14.03; Hartford, Windsor Avenue Ch., Aux., of wh. \$25 by Mrs. C. P. Hillyer, const. L. M. Mary Faith Gregg, \$58.50; Wethersfield, Ave. Ch. and S. S., \$36; Centre Ch., Aux., Mrs. M. M.

Prior, \$10; Windsor Locks, Aux., of wh. \$25 const. L. M. Mrs. Charles E. Chaffee, \$30; Terryville, Aux., by Mrs. Lyman Gridley, const. L. M. Miss Cornelia Gridley, \$25, 228 53

New Haven Branch.—Miss Julia Twining, Treas. Bethel, \$36.03; Bethlehem, \$9; Birmingham, \$60; Bridgeport (of wh. \$25 to const. L. M. Miss Hattie E. Barrett, fr. Mrs. Henrietta E. Stirling), \$141.20; "Willing Workers," \$18; Cheshire (\$5 from Miss Chipman's S. S. Class), \$57.55; Chester, to const. L. M. Mrs. E. C. Hungerford, \$25; Clinton, \$44.35; Colchester, \$1; Danbury, \$85; Deep River, \$17; Derby, \$54.40; "Mission Workers," \$8; East Haddam, \$37.50; East Hampton First Ch. (\$25 to const. L. M. Mrs. Emma Ives), \$30.40; Ellsworth, \$10.50; Georgetown, \$8; "Buds of Promise," \$12; Goshen, \$28; Haddam, \$25; Higganum, \$18.50; Killingworth, \$26.37; Litchfield, \$26.97; "Daisy Chain," \$10.50; Middlebury, \$14.61; Middle Haddam, \$8; Middletown, South Ch., \$38; Millington, \$10; Milton, \$10; Monroe, \$25; Morris, \$10.20; Mount Carmel, \$45.50; New Hartford, \$18.57; New Haven, Center Ch., \$51; Ch. of Redeemer (\$25 from Mrs. H. B. Bigelow, to const. L. M. Miss Ida Darrow), \$63; S. S., \$25; College St. Ch. (\$5 "Givers on Trust," \$5 "Cheerful Workers," \$20.60 S. S.), \$34.60; Fair Haven, First Ch., \$15; Howard Ave. Ch., \$1.75; North Ch., "Young Twigs," \$15; "Young Workers," \$15; Third Ch., \$50; Yale College Ch., \$22; New Milford, \$158.39; "Star Circle," \$70; "Golden Links," \$17; Newtown, to const. L. M. Mrs. James P. Hoyt, \$25; North Branford, \$30; Northfield, \$30; North Haven, \$6; Norwalk, \$150; Orange, \$13.63; Plymouth, \$14.55; Portland, \$15; Redding, \$20.13; Roxh'y, \$25; Salisbury, \$16.54; "Resolute Mission Circle," \$20; Saybrook, \$11.40; "Seaside Mission Band," \$37.20; Sharon, \$21; South Britain, \$7; Thomaston, \$57; Trumbull (\$25 to const. L. M. Miss Sally Fairchild), \$42; Wallingford, \$16.25; Washington, "Willing Workers," \$5; Water-

bury, "Centennial Workers," \$100; Watertown, \$50; "Earnest Workers," \$12. "The Gleaners," \$20; Westbrook, \$60; "Seaside Mission Gleaners," 53cts.; West Chester, to complete L. M. Mrs. Samuel Brown, \$10; "Young Ladies' Mission Circle," \$15; Westport, \$35; West Haven, \$19.50; "Miss. Seed Planters," \$8.50; Whitneyville \$45; Wilton, \$100; Wolcottville, \$18.50; Woodbury, \$18; "Valley Workers," \$18; a friend, \$25, 2,625 62

Total, \$2,884 15

NEW YORK.

New York State Branch.—Syracuse, Mrs. A. A. Young, const. L. M's Mrs. Milly Norton, Mrs. A. C. Washburn, \$50 00
Crown Point.—Susan E. Bogue, 5 00
New York City.—Tabernacle Ch., "Cheerful Workers," Miss Bush's salary, 337 00

Total, \$392 00

PENNSYLVANIA.

Philadelphia Branch.—Mrs. A. W. Goodell, Treas., Baltimore, Aux., \$44.75; Orange, \$16.50; "Mission Circle," \$10; Mt. Clair, Aux., \$29.50; Ebensburg, Aux., \$10; Bound Brook, Aux., \$25; Japan; Phila., Aux., of wh. \$25 by Mrs. Chas. Burnham, const. L. M. Miss Emma F. Downing, \$72.12; "Snow-Flakes," \$5, \$212 87

Total, \$212 87

ILLINOIS.

Onarga.—Mrs. L. C. Foster, const. self L. M., \$30 00

Total, \$30 00

General Funds, \$6,061 72
 Fem. Dep. Armenia College, 15 20
 "Life and Light," 414 85
 Weekly Pledge, 6 60
 Leaflets, 1 01

Total, \$6,499 38

The \$100 reported from the Norfolk Co. Branch, Randolph Aux., should have been Brockton Aux.

The money acknowledged from the Marshfield Aux., should have been 2d Ch. Aux., \$6.00.

MISS EMMA CARRUTH, Ass't Treas.

Department of the Interior.

JAPAN.

LETTER FROM MISS DUDLEY.

IN A letter from which extracts were published in the May number, Miss Dudley gave an account of her first visit at Akashi, a town about fifteen miles from Kobe, down the bay. This visit seems to have been the means of developing new interest in religious subjects on the part of the people. Under date of March 5th, she writes:

“Services have been held every Sabbath since that time at the houses of the Christians and of others interested, and now large numbers meet where formerly there were only a few. I spend one week each month with them. January and February it was rather cold, as we had no stove. One of the people said, ‘If my heart could be kept warm, perhaps I should not take cold;’ and, certainly, any one could not fail to be glad continually while there, even if fingers and feet were sometimes numb.

“Some most interesting cases of conversion have recently come to my knowledge. One is that of a man fifty-six years of age. Since he was sixteen years old he has been a hard drinker, and, of course, addicted to other sins which usually follow intemperance; but he is still a genial, pleasant man, and his face now shows what he might have been. He has been thoughtful for some time, but could not give up drink. He spent an evening in my room in company with a dozen or more who call themselves Christians. We had a plain talk about many things, *saki* drinking among others. He seemed somewhat impressed, but made so many funny remarks that I could not be sure how deeply he felt. The next morning he came before I had had my breakfast, and was then thoroughly in earnest. He said he could not sleep the night before on account of his sins. Till two o’clock in the morning he lay, recalling the past forty years, and thinking what he could do now. ‘Then came,’ he said, ‘a sounding and ringing in my ears;’ and with a solemn face he added: ‘I knew the Holy Spirit had come down to help me to stop drinking, and I got up and kneeled down on my *futong*, and said, ‘Lord, I give up—I give up now.’’ He told his mother,

eighty years old, the next morning, that he was done with drinking. She tried to persuade him to take 'one cup;' but he persisted in his refusal, and for two months not a drop has passed his lips. That morning he prayed for the first time 'with his voice,' and many were moved to tears. He says he has lost all desire for drink. His wife and son have left off idol worship entirely, and attend the meetings. When I visited the old mother the last time I was at Akashi, she said she had given up her heathen practices, excepting the worship of the ancestral tablets, and perhaps she should give that up when she had learned more of the God whom her son worships.

"Twenty-eight met Sabbath morning for the study of the Bible. Men and women read in turn, and did their best in explaining. It seems very strange that these women, after feeling for so many years that they can do nothing, should be willing to try; but it seems to be generally understood that Christians must make the effort. I am often surprised at Hiogo, to hear women who, three months ago, could hardly read at all, do credit to themselves in our Bible class.

"Yesterday nineteen were present in my class in Hiogo, and in the evening one of them was admitted to the church. Our communion service, administered by the native pastor, who was ordained there about three months ago, was very interesting, and his remarks to the new members were very impressive."

MARCH 13th.

"I returned last night from Akashi, having spent five days there. Miss Barrows accompanied me on this visit. We found the people waiting and glad to see us. I held a meeting every afternoon in my room. We commenced the gospel of Matthew when I went down in January, and have now read to the sixth chapter. The number of those who attend is increasing. About thirty-five now meet regularly, and the readings are interesting. I divided what we had been over according to the different subjects, giving one to each as a review for the next time I visit them. I feared some would decline to take any part in the exercise, but not one did, and two or three men who were present asked for subjects to be given to their wives, who were not there, that they might prepare for the next time. Several women also came afterward and asked for something to learn.

"The pastor from Hiogo came down and spent the Sabbath. Ninety-five attended the evening preaching service. Such an awakening seems very wonderful after so long a time of waiting."

LETTER FROM MISS BARROWS.

THE following extracts are taken from a letter addressed to an auxiliary in Austin, Minnesota.

“Kobe, April 15, 1878.

“OUR new school building was finished in February, and more than half paid for by Japanese money. We have there a large, bright school-room, with two recitation rooms down stairs, and up stairs two teachers' rooms and accommodations for ten girls. We had a little house-warming, half examination and half exhibition, in honor of entering the new building. A number of Japanese guests were present, friends of the girls and of education. The morning was given to Japanese studies, and the afternoon to the Bible and to lessons in English, with plenty of singing both in English and in Japanese. They had just finished reading Acts at morning prayers, and were able to give a very good review of it. So well pleased were we with our success that we shall feel inclined to bring out our pupils oftener in some such way.

“The girls in this country have not had the mental discipline that the boys have, and cannot make as rapid progress. Heretofore, if a woman could read and write, take care of her house, which would not seem a very difficult thing to do in Japan, and make her clothing, besides doing sundry kinds of needle-work, her education was considered ample. In addition to this, many of them were taught to play on the ‘koto’ or ‘samcen,’ musical instruments which seem to us anything but musical, as their associations are far from pure. But a better day has dawned, a day when woman is to be something beside a slave or a plaything. Our girls have an important future before them, and we are anxious to help them to prepare for it. Our first thought and prayer is for their spiritual preparation, and we are so glad to see them growing, one by one, into the Christian life, and making progress in it. There has been at no time any such marked outpouring of the Spirit as we have read of in other mission schools, or as we used to experience at Mt. Holyoke, such as we pray and long for—but there has been a tenderness of feeling and a growth, at all times, which are very encouraging. About sixteen of our number have already been baptized. Some of them have left the school. Three more are candidates for admission to the church.

“I wish I could show you our ‘Home’ now. The warm rains of the last two weeks have brought forward the trees and the grass, till the yard is a picture of greenness, with bright flowers here and there. Just in front is a large bush of red camellias, which has been literally loaded with blossoms, but the pure white ones are

the most beautiful. On the mountains, to which we go for our walks, the ferns and azaleas are coming out. Thus we have much to gladden our days and make our work lighter, and our home is one of the happiest, we think. I spend but one hour a day in school, and two hours with my teacher; for the care of the house-keeping and the 'mothering' falls to my lot. The language is said to be one of the most difficult under the sun. Certainly it is sufficiently difficult, but I enjoy the study, and I enjoy using it, too. When we think that this is the only medium by which we can tell these people of Christ, every hour of study becomes precious.

"My first teacher has gone to her home, in Himeji. She is in the midst of Buddhists, and near a celebrated temple where her house has always done service. She herself was once a priestess; now she is trying to give to others the truth which has set her free. It is lonely and up-hill work, for the people will not listen; but she says when she looks around her, and sees how she alone has been called out of such darkness, she feels that God has sent her to teach others.

The work in Akashi, fifteen miles from Kobe, has been quite wonderful of late. That has been considered one of the hard places till now. A great deal of work has been done there with very little apparent result. Now the seed is springing up. There are probably more than thirty there that call themselves Christians. Not less than ten or twelve families are studying together."

AFRICA.

LETTER FROM MISS PINKERTON.

LAST year we had twenty-three boarding pupils most of the time for nearly nine months, and the house was crowded, I assure you. Think of ten girls sleeping in a room eleven by twelve! It is a fond hope that this year we shall see the foundation laid for a little more room. We were able to bring the girls up to a point where we could require a higher standard in their deportment and lessons, and could place more responsibility on them. This was very encouraging to us, and beneficial to them. Yesterday, one who left us about the middle of the year, asked to be admitted to the church. She was a wild, wicked, ignorant girl when she came here, but we could all see a great change before she left. It seems best that she should wait awhile before being taken into the church; but I pray that she may be strengthened, and enabled to show the fruit of

God's spirit in her heart, and soon be accepted as a sister and helper. How blessed it would be to see many such changes; but helping to save one soul is worth the time and strength of a life. It is hard to wait, but God knows best when the harvest should be; and I would not wish it to come before His own time, though I never were allowed to reap more than one soul.

We try to have a family interest and sympathy in our household, as far as it is possible to carry out that idea among such an ignorant, degraded class of girls. We endeavor to teach them what home life is and should be, fondly hoping that they will seek to have more of this style of life in their own homes, when they return to them. With these people, home is simply a place to stay in, and in many families there is very little true genuine love. I long to have the girls understand what pure love is, and to have their own lives become happier. To be married is the one ambition presented to daughters by their parents; and hence, from the necessity of the case, we must give all the instruction we can on this point.

The girls do all the work in the house, and considerable sewing, beside being in the school-room five or six hours each day. They have to be watched, and to be told of their duties over and over, and to be instructed in all departments; for most of them, when they come to us, are as ignorant as babes of our ways of living and doing. But we try to have them teach each other, to some extent. All of them have good and bad qualities, like the rest of mankind. The inclination to deceive, is the most difficult fault we find to deal with, and consequently we have great need to exercise charity, and to be on our guard, lest we become distrustful. I find something to like in all of them, and oftentimes traits to admire.

TURKEY.

NEW YEAR'S EVE AT MARASH.

BY MISS C. D. SPENCER.

You will wish to hear how we spent our New Year. We did not receive callers, for several reasons. In the first place, we were tired, and needed rest, rather than the additional work this would bring; and as the other mission families would receive their friends, the people would not go away disappointed: secondly, we wished that our servant should have a chance to entertain his friends in his own home: thirdly—which was, perhaps, the most important reason of all—we desired to strike a blow at the popular idea that no one can act contrary to custom.

But lest our girls should be disappointed, we thought of another plan for them.

The Zenana Band, of Norwich, Connecticut, had sent out a dozen sewing-bags, each daintily made, with half-a-dozen spool-pockets arranged around the outside, and a cushion for pins and needles inside. These were for the village teachers. When fitted up with thread, needles, pins, buttons, hooks and eyes, etc., they presented such a goodly aspect, and were so suggestive of real help, as well as comfort, that as we thought how destitute our girls were of any place to put such things, and how thimbles and needles were constantly lost for lack of just such a receptacle, we went to work for them that very afternoon, the Saturday before Christmas.

The bag of pieces which "our patch-work friends" had been so thoughtful as to send with their blocks, was brought out and emptied on the floor. We were soon at work, scissors in hand; and before we had finished, bags not only for our girls, but also for the nine teachers of Marash, had been cut out, and lay in little rolls by our side, saying as plainly as work can do, "Make us—make us quick." After much tribulation and manœuvring, they were at last completed, and arranged in packages on the floor of my room, waiting for the auspicious moment of delivery. On account of the hard times, all our girls, except one, were unable to procure a much needed dress; so we counted up the cost of our usual yearly entertainment, and adding to it from money that friends had placed at our disposal, we procured for each girl sufficient material for a dress. These, together with some cards which Mrs. Christie had sent up for the girls, kept snug company with a part of the bags, while an apron for each helped to fill the packages for the teachers.

After supper, Mrs. Coffing told the girls to prepare themselves and the dining-room for company, which they did with alacrity, for they had been on the *qui vive* for several days, sure that something was going to happen, but unable to find out what it could be. The next thing to be done was to lock the girls into the sitting-room, while we made our arrangements in the dining-room. One of us kept watch at the outer door, to usher in our company. Our guests were our servant and his family, our washerwoman and her family, and two or three children belonging to the families of the two teachers. We then went into the sitting-room, and were entertained with New Year songs, which had been learned for the occasion; after which all filed into the dining-room with serio-comic faces, for Mrs. Coffing had charged them not to laugh until they were seated.

If any of you suppose that they saw a tree laden after the fashion of civilized countries, you are mistaken; for if we could have obtained a tree, it would have been only a crooked old pine, and it

would have been very expensive. So what the girls saw was simply a rope stretched across one end of the long room, from which swung parcels of various sizes hung by a long string. Each package, in turn, was slipped into the middle of the rope, and the one who was to receive it, after viewing the prize at a distance, was blindfolded, and with one hand behind her, and the scissors in the other, found her way up, and cut the string by which it hung. Of course there were endless gropings and vain plunges after a supposed string, and, altogether, a great deal of merriment. Our friends were all remembered in one way and another, most of them with good, warm garments, the sight of which has gladdened our eyes many a time during this long, severe winter; and some of the little folks are crowing over their framed pictures still.

So ended our New Year's Eve; but the happiness and good which may result will not soon end, I trust; and we would thank the friends in America whose kindness aided us in making it so enjoyable.

Home Department.

ANNUAL MEETING OF THE OHIO BRANCH.

BY MRS. M. H. HAWKS.

THE Ohio Branch of the W. B. M. I. held its annual meeting in connection with the meeting of the State Conference, at Sandusky, Ohio, May 8th, 1878. The exercises were introduced by singing

"Christ for the world, we sing,
The world to Christ we bring,"

followed by prayer by Mrs. Moses Smith; an address of welcome, by Mrs. West, of Sandusky, and reply from the President of the Branch, Mrs. Mead, of Oberlin. The Fifth Annual Report of the State Secretary, Miss E. E. Metcalf, of Hudson, was then read, followed by interesting remarks from Mrs. Foot, of Columbus, Mrs. Williams, of Cleveland, Mrs. Shaw, of Windham, and others.

After a time, Dr. Alden, Secretary of the A. B. C. F. M., came in and gave us a view of woman's work, which was most helpful and inspiring, closing with an inside glance at the romance of mission life, which captivated all hearts. Mrs. Prof. Smith, of Oberlin, then presented an admirable paper on "Our Individual Obligations in regard to Foreign Missions," followed by reading from the Scriptures and remarks, emphasizing the thought that we should "sow

beside all waters." A number of short, earnest prayers were offered, and the meeting adjourned for a recess.

In the afternoon, miscellaneous business was transacted; after which, Mrs. Moses Smith spoke on "The Relation of the Branch to the Woman's Board," closing with an earnest appeal for more of personal consecration, not on the part of the officers only, not in the case of missionaries alone, but on the part of the workers in auxiliaries. Silent workers they may often be, but most potent, if leading quiet, holy lives, that tell upon the earth just where the Lord calls them.

At six o'clock an elegant collation was served in the parlors of the church, and the ladies adjourned, invoking benedictions upon the dear sisters of Sandusky, who had entertained us so cordially.

MISSIONARY TEA.

THIS letter just received speaks for itself. Shall not the record prove suggestive and helpful to other societies?

DEAR LIFE AND LIGHT:—

WE have revived the custom of our grandmothers, and held at our house an old-fashioned tea-drinking; and, what is more strange, it was announced on Sunday, and "the audience cordially invited, old and young, men and women, boys and girls." It was so novel an affair that only sixty accepted the invitation. The afternoon was devoted to benevolent work (*sub rosa*—to pay the church debt). Tea was served at six to guests of all ages, from the deaf and grey-haired sire, to the "primrose" of six years. Social, indeed, it was, and sweet, to hear the merry voices of children, and the laughter of youth mingling with the mirth-provoking sallies and grave converse of their elders.

At half past seven, the real object of the gathering became apparent. We were invited to the parlors. Suspended in the centre of the folding doors was a fanciful basket, and over it in plain letters, "God loveth the cheerful giver." On tables here and there were spread curiosities from the Orient and the Occident, sent by our missionaries. Faces of the absent and beloved were all about us—Mrs. Atkinson, of Japan; Miss Hillis, of Ceylon; Mr. and Mrs. Loughridge, of Telugu; Mr. Marsh, of Turkey; Miss Pinkerton, of Zulu; Misses Collins and Whipple, of Dakota; and Mr. Craver, of Mexico. A group of singers gathered round the piano, and in a moment the grand old Missionary Hymn, "From Greenland's Icy Mountains," resounded through the rooms. Ah! it was a *Missionary Tea*—that was all. Our President read of the willing offerings to the tabernacle of old, and our pastor prayed for us

and the missionaries, the old Board and the new. The secretary's report encouraged us to believe we had labored and prayed—our treasurer's, that it had not been in vain, for the works did follow. Immediately little "Primrose" sprang to the centre under the basket, and recited in a most believing and enthusiastic way, "Bring your penny," from *Good Times* pointing to the basket with eyes and finger at each refrain. Another hymn, and we heard a sketch of our Missionary and her work—Miss Day, of Zulu. A plea for LIFE AND LIGHT, was followed by a recitation, "Do Good," from one of our Sabbath School girls. Then the life of an East Indian woman was briefly portrayed, and a letter from her to the Christian women of America was read, pleading for missionaries—lady missionaries—and the Gospel. It was most convincing, most touching. Another song, and our president read a letter from one of our friends in Texas, who works diligently among the colored people—not for money, but for Christ and his poor. It kept us between laughter and tears, while it showed us what yearnings the emancipated but still enthralled slaves have for better living. Two little sisters gave us a colloquy in verse, of which the refrain runs:

"No, no, the dear Lord loves them all,
Yes, all of every name;
And dark or light, or black or white,
I'll love them just the same."

The exercises of just an hour were closed with another missionary song, and we rose with smiles and congratulations for the happy and successful close of this our fifth anniversary. C.

IOWA CITY, 1878.

THE following resolutions were adopted by the Missouri Branch, in view of the recent death of their missionary, Miss Priscilla Nicholson, of Erzroom, Turkey:

Whereas, Our Heavenly Father has in His mysterious Providence called our beloved missionary from the toil and sacrifice of her earthly life, to her rest and reward in Heaven;

Resolved, That the sad intelligence of the death of one in whom so much of our interest and affection had centered, not only fills us as a society with the deepest sorrow, but brings to us individually, the keenest sense of personal bereavement.

Resolved, That while we have watched with earnest solicitude the peculiar circumstances which have attended her life as a missionary, we have seen "how noble, how gentle she was, and how brave and how fruitful her possible future," and we have greatly admired the Christian graces which so perfectly fitted her for the work she had chosen.

Resolved, That while we would cheerfully submit to the decrees of One who doeth all things well, we will not permit this inscrutable Providence to pass without an earnest endeavor to learn and apply the lessons God would have it teach, as individuals and as the society with which she was connected.

Resolved, That we most heartily sympathize with those who were immediately associated with her in the foreign field in this bitter trial, and that we tender our deepest sympathies to the bereaved parents, whose thought in giving her to missionary work was doubtless of a long and weary path of sacrifice and toil. May they be comforted by the thought that she has wrought so well—that the rest and the crown were bestowed upon her in the morning of life; for God “giveth His beloved sleep.”

THE SEVENTH ANNUAL MEETING of the Woman's Presbyterian Board of Missions of the Northwest, was held in Cedar Rapids, Iowa, April 24, 25, 1878. The Treasurer reported the receipts as \$31,368.67. During the month of April, \$9,767 were received.

RECEIPTS OF THE WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

FROM APRIL 15, TO MAY 15, 1878.

MRS. FRANCIS BRADLEY, TREASURER.

OHIO BRANCH.			
Mrs. M. B. Monroe, Akron, Treas.		Jefferson.—Aux.,	7 61
Akron.—Aux.,	\$20 00	Kelloggsville.—Aux.,	5 25
Bristolville.—Aux.,	4 00	Marietta.—Aux., for Panka	
Cambridge Borough.—Aux.,	10 00	Genchvoa, of Samokov,	41 00
Ceredo, West Va.—Aux.,	5 00	Nelson.—Aux., for Miss Parmelee,	4 90
Chatham Center.—Aux., for		North Ridgeville.—Aux.,	2 10
Miss Collins,	10 00	Oberlin.—Aux.,	46 00
Cincinnati.—Vine St. Ch.,		Painesville.—Aux., for Miss	
Aux., for Manisa School, and		Parsons,	79 24
to const. Mrs. J. W. Sibley		Randolph.—Aux., for Miss	
and Mrs. C. B. Ruggles L.M.'s,	50 00	Parmelee,	12 50
Cornersville.—Aux., \$2.42; Sun-		Ravenna.—Aux.,	15 00
day School, \$3.24; Little Help-		Rochester Depot.—Aux.,	14 00
ers, \$3.34,	9 00	Saybrook.—Aux., for Miss	
Cuyahoga Falls.—Young Lad-		Parmelee,	13 00
ies' Miss. Soc.,	30 00	Steubenville.—Aux., for Miss	
Edinburg.—Aux., for Miss Col-		Parmelee,	8 50
lins,	10 00	Sullivan.—Aux.,	7 19
Elyria.—Aux.,	39 63	Wayne.—Aux., for Miss Collins,	10 00
Geneva.—Aux.,	17 00	West Andover.—Aux.,	6 00
Harmar.—Aux., of wh. \$10 for		West Williamsfield.—Aux.,	7 00
Miss Collins,	15 80	Youngstown.—Aux.,	10 00
Hudson.—Aux.,	10 50		
		Total,	\$520 22

INDIANA.

<i>Michigan City.</i> —Aux.,	\$34 65
Total,	\$34 65

MICHIGAN.

<i>Adrian.</i> —Plymouth Ch., Aux.,	\$2 00
<i>Church's Corners.</i> —Aux., wh. const. Mrs. H. C. Woodworth L. M.,	25 00
<i>East Saginaw.</i> —Aux., for Miss Shattuck,	91 75
<i>Flint.</i> —Aux., for Samokov School, \$12.30; Young Ladies' Soc. for Miss'y Children, \$10.70,	23 00
<i>Inlay City.</i> —Aux., for Miss Pinkerton,	5 00
<i>Jerome.</i> —Aux.,	2 35
<i>Lansing.</i> —Aux.,	17 00
<i>Olivet.</i> —Aux., for Miss Spencer,	20 00
<i>Pontiac.</i> —Aux., for Marash Sch.,	8 80
<i>Ransom.</i> —Aux.,	2 00
<i>Stanton.</i> —Aux.,	5 00
<i>St. Clair.</i> —Aux., for Miss Pinkerton,	10 18
<i>Wayne.</i> —Aux., for Miss Pinkerton,	5 10
Total,	\$217 18

ILLINOIS.

<i>Alton.</i> —Aux.,	\$8 00
<i>Aurora.</i> —New Eng. Ch., Aux., for Miss Dudley,	25 51
<i>Champaign.</i> —Aux., for Samokov School,	10 00
<i>Chicago.</i> —New Eng. Church, for endowment of scholarship in Armenta College, C. G. Hammond, \$250; Mrs. E. W. Blatchford, \$250; Aux., for Miss Chapin, of wh. \$25 from Mrs. L. G. Norton, const. herself a L. M., \$39.88, Union Park Church, Aux., for Miss Van Duzee, \$50; 1st Ch., Aux., for Miss Patrick, \$20.61,	610 49
<i>Danvers.</i> —Aux.,	7 00
<i>Evanston.</i> —Aux., for Miss Porter,	11 15
<i>Farmington.</i> —Aux.,	50 00
<i>Fremont.</i> —Aux.,	8 00
<i>Geneseo.</i> —Aux.,	50 00
<i>Geneva.</i> —Aux.,	11 00
<i>Granville.</i> —Aux.,	8 00
<i>Huntley.</i> —Aux.,	22 80
<i>Jacksonville.</i> —Aux., for Miss Evans,	50 00
<i>Lawn Ridge.</i> —Aux.,	5 00
<i>Lisbon.</i> —Aux.,	17 00
<i>Naperville.</i> —Aux., for Miss Dudley,	14 5
<i>Peru.</i> —Aux.,	6 04

<i>Ravenswood.</i> —"Shin'g Lights," for pupil in Bridgman Sch.,	40 00
<i>Rockford.</i> —2d Ch., Aux., for Miss Diaument,	100 00
<i>Sheffield.</i> —Ladies' Union Miss. Soc.,	6 00
<i>Stirling.</i> —Aux.,	15 00
<i>Toulon.</i> —Aux.,	13 00
<i>Wheaton.</i> —Aux., for Miss Dudley,	4 90
Total,	\$1,093 44

WISCONSIN.

<i>Baraboo.</i> —Aux.,	\$5 00
<i>Eau Claire.</i> —Aux., for Miss Calhoun, and to const. Mrs. A. V. Mayhew, L. M.,	25 00
<i>Hartland.</i> —Aux.,	7 00
<i>Milton.</i> —Aux., for Miss Taylor,	12 00
<i>Milwaukee.</i> —Spring St. Ch., Mission Band, for asst. teacher at Manisa,	14 00
<i>Racine.</i> —Aux., for Manisa Sch.,	33 10
<i>River Falls.</i> —Aux.,	5 80
<i>Sparta.</i> —Aux., for Manisa school,	22 35
<i>Watertown.</i> —Aux.,	17 45
<i>Waukesha.</i> —Aux., wh. const. Mrs. A. D. Kent L. M.,	25 00
Total,	\$166 70

IOWA.

<i>Algona.</i> —Aux., for miss'y children in care of Mrs. Walker, of Auburndale,	\$2 70
<i>Atlantic.</i> —Aux.,	5 00
<i>Boonsborough.</i> —Aux., for Akhissar school,	6 00
<i>Dennmark.</i> —Aux., wh. const. Miss Ella J. Brackell L. M.,	25 00
<i>Dubuque.</i> —Aux., wh. const. Mrs. James Beach, Mrs. A. Wolcott and Mrs. C. Arms L. M's,	75 00
<i>Durant.</i> —Aux.,	1 50
<i>Fairfield.</i> —Aux.,	7 00
<i>Genoa Bluffs.</i> —Aux.,	4 00
<i>Green Mountain.</i> —Aux., for Mrs. Coffing's tours, \$10; Rev. H. L. Chase for Miss Barrow's health tour, \$10; Green Mountain Helpers, \$1,	21 00
<i>Grinnell.</i> —Aux., \$74.25; Cong. Ch. Miss. Soc., \$35.75,	110 00
<i>Hampton.</i> —Aux.,	5 00
<i>Keosauqua.</i> —Aux.,	14 00
<i>Mason City.</i> —Aux.,	3 28
<i>McGregor.</i> —Aux., with prev. donations, to const. Mrs. Hannah J. Barnes L. M.,	7 60
<i>Muscatine.</i> —"Seeds of Mercy," for pupil at Marash, and to const. Miss Alice H. Mulford L. M.,	25 00
<i>Osage.</i> —Aux.,	6 00

<i>Rockford.</i> —Aux.,	1 71
<i>Sabula.</i> —Aux., for Miss Day,	5 00
<i>Sibley.</i> —"Helpers."	5 00
—Signature,	5 00
Total.	\$334 79

MINNESOTA BRANCH.

Mrs. J. W. Strong, Northfield, Treas.	
<i>Minneapolis.</i> —1st Cong. Ch. Aux., for Miss Barrows, \$30; Helping Hands, for Armenia College, \$17,	47 00
Total,	\$47 00

MISSOURI BRANCH.

Mrs. J. H. Drew, St. Louis, Treas.	
<i>St. Louis.</i> —Dr. Post's Church, Aux., \$2; Ready Hands, \$4.25; Pilgrim Workers, \$3; Mrs. Benjamin Webster, \$2,	\$11 25
<i>Cameron.</i> —Aux.,	3 12
Total,	\$14 37

KANSAS.

<i>Leavenworth.</i> —Aux.,	\$9 75
<i>Sedgwick City.</i> —Mrs. John Vetter,	1 00
Total,	\$10 75

COLORADO.

<i>Boulder.</i> —Aux.,	\$9 00
Total,	\$9 00

MISCELLANEOUS.

<i>Peking, China.</i> —Rev. Dr. Martin, for Bridgman School, Envelopes and pamphlets,	\$32 82
	2 78
Total,	\$35 60
Total,	\$2,483 70
Amount previously acknowledged,	5,896 30
Total of receipts since Nov. 1, 1877,	\$8,349 00

CONTRIBUTIONS FOR ARMENIA COLLEGE

Credited by REV. C. H. WHEELER, to the

WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

OHIO.

<i>Harmar.</i> —Helen F. Jenkins,	\$1 00
<i>Painesville.</i> —Lake Erie Sem.,	100 00
<i>Saybrook.</i> —Mrs. S. W. Streeter,	1 40
Total,	\$102 40

ILLINOIS.

<i>Chicago.</i> —Miss Amy Blatchford,	\$10 00
<i>Crete.</i> —Mrs. E. M. Porter,	1 00
<i>Godfrey.</i> —Monticello Sem'y, \$100; a friend, \$2,	102 00
<i>Payson.</i> —Mrs. P. A. Prince,	5 00
<i>Rockford.</i> —Fem. Sem. (instalment of \$100), \$50; Ladies' For. Miss. Soc. of 1st Cong. Ch., \$25,	75 00
<i>Springfield.</i> —Mrs. E. L. Post, \$5; Mrs. C. L. Post, to const. Mrs. E. L. Post, L. M. \$25,	30 00
<i>Sterling.</i> —Mrs. Chester,	2 00
Total,	\$225 00

WISCONSIN.

<i>Ft. Howard.</i> —Mrs. Curtis,	\$2 00
Total,	\$2 00

IOWA.

<i>Anamosa.</i> —By Mrs. Stacy,	\$4 50
<i>Davenport.</i> —Several ladies,	7 10
<i>Grinnell.</i> —Mrs. C. F. Dike, \$100; Mrs. M. Shaw, \$5; a friend, \$2,	107 00
<i>Iowa City.</i> —By Mrs. Thacher,	3 52
<i>Marion.</i> —Mrs. R. D. Stephens,	5 00
<i>Newton.</i> —By Mrs. E. D. Eator,	10 00
<i>Winterset.</i> —Mrs. S. J. Dinmore,	2 00
Total,	\$139 12

The following sums are pledged and put on interest till paid.

<i>Fond du Lac, Wis.</i> —Ladies' Miss. Soc.,	\$100 00
<i>Ripon, Wis.</i> —Ladies' Miss. Soc.,	100 00
Total,	\$200 00

Total of receipts and pledges, \$668 52

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Life and Light for Woman

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